



*In the name of Allah: the Compassionate, the Merciful*

## سورة المجادلة

# AL-MUJADALAH

### Name

This Surah is entitled *Al Mujadalah* as well as *Al Mujadilah*, the title being derived from the word *tujadiluka* of the very first verse. As at the outset mention has been made of the woman who pleaded with the Holy Prophet (upon whom be Allah's peace) the case of *zihar* pronounced by her husband and urged him to suggest a way out of the difficult situation in order to save her and, her children's life from ruin, and Allah has described her pleading by the word "*mujadalah*", the Surah came to be known by this very title. If it is read as "*mujadalah*", it would mean "pleading and arguing", and if it is read as "*mujadilah*", it would mean "the woman who pleaded and argued."

### Period of Revelation

There is no tradition to tell as to when this incident of pleading and arguing took place, but there is a hint in the subject matter of the Surah on the basis of which it can be said with certainty that it happened some time after the battle of the Trench (Shawwal, 5 A. H.). In Surah Al-Ahzab, Allah while negating that an adopted son could be one's real son, had just said this and no more; "And Allah has not made those of your wives whom you divorce by *zihar* your mothers." But in that Surah there was nothing to the effect that to divorce a wife by *zihar* was a sin or a crime, nor anything about the legal injunction concerning it. Contrary to it, in this Surah the whole law relating to *zihar* has been laid down, which shows that these detailed injunctions were sent down some time after the brief reference to it in Surah Al- Ahzab.

### Subject Matter and Topics

In this Surah instructions have been given to the Muslims about the different problems that confronted them at that time.

From the beginning of the Surah to verse 6 legal injunctions about *zihar* have been given, along with which the Muslims have been strictly warned that it is contrary to their profession of the Faith that

they should still persist in the practices of ignorance after they have accepted Islam, that they should break the bounds set by Allah, or refuse to abide by them, or that they should make their own rules and regulations contradictory to them. For this there is not only the punishment of disgrace and humiliation in the world but in the Hereafter too there will be strict accountability for it.

In vv. 7-10 the hypocrites have been taken to task for their secret whisperings and consultations by which they conspired and intrigued against the "Holy Prophet (upon whom be Allah's peace and blessings), and because of their hidden malice and grudge greeted him, like the Jews, in a manner as to wish him ill instead of well. In this connection, the Muslims have been consoled, as if to say: "These whisperings of the hypocrites can do no harm to you; therefore, you should go on doing your duty with full trust in Allah". Besides, they have also been taught this moral lesson: "The true believers, when they talk secretly together, do not talk of sin and transgression and disobedience to the Messenger if they have to talk secretly together they should talk of goodness and piety."

In vv. 11-13 the Muslims have been taught certain manners of social behavior and given instructions to eradicate certain social evils which were prevalent among the people then as they are today. If some people are sitting in an assembly, and more people arrive, they do not show even the courtesy as to squeeze in so as to make room for others, with the result that the new-comers have to keep standing, or to sit in the door-way, or to go back, or seeing that there is enough room yet start jumping over the people's heads to find room for themselves. This often used to be experienced in the Holy Prophet's assemblies. Therefore, Allah gave the instruction, as if to say: "Do not behave selfishly and narrow mindedly in your assemblies but do accommodate the new-comers also with an open heart."

Likewise, another vice found among the people is that when they go on a visit to somebody (an important person, in particular), they prolong their sitting and do not at all mind that encroaching upon his time unduly would cause him hardship. Then, if he tells them to leave, they mind it; if he himself rises up from their assembly, they complain of his lack of manners; if he tells them indirectly that he has some other business also to attend to, for which he needs time, they turn a deaf ear to his request. The Holy Prophet (upon whom be Allah's peace) himself also had to experience such misconduct of the people, who in their earnestness to benefit by his teaching did not at all see that they were wasting his precious time so badly needed for other important works. At last, Allah in order to eradicate this bad manner, enjoined that when the people are asked to rise up from an assembly, they should rise up and disperse.

Another vice prevalent among the people was that each person wished to have secret counsel individually with the Holy Prophet (upon whom be Allah's peace) without any real need, or would like that he should approach him during an assembly and whisper something to him. This was not only embarrassing for the Holy Prophet but also annoying for the people who sat in the assembly. That is why Allah imposed the restriction that anyone who wanted to consult him in private, should first give away something in charity. The object was that the people should be warned of this bad manner and made to give it up. Thus, the restriction was kept in force for a short while, and when the people had corrected their behavior, it was withdrawn.

From verse 14 to the end of the Surah members of the Muslim society, which was a mixture of the sincere Muslims and the hypocrites and the waverers, have been told plainly as to what is the criterion of sincerity in Islam. One kind of Muslims are those who are friends with the enemies of Islam: they do not hesitate for the sake of their interests to be treacherous to the religion which they

profess to believe in; they spread all sorts of doubts and suspicions against Islam and prevent the people from adopting the Way of Allah. But since they are part of the Muslim community their false profession of Faith serves them as a cover and shield. The second kind of Muslims are those who, in the matter of Allah's Religion, do not care even for their own father, brother, children, and family, to say nothing of others. They do not cherish any feeling of love for the person who is an enemy of God and His Messenger and His Religion. Allah in these verses has explicitly stated that the people of the first kind, in fact, belong to Satan's party however hard they may try to convince others of their Islam by swearing oaths. And the honor of belonging to Allah's party is possessed only by the Muslims of the second kind. They alone are the true Muslims: they alone will attain to true success, and with them alone is Allah well pleased.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۖ إِنَّ  
اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

Allah	اللَّهُ	Has heard	سَمِعَ	Indeed	قَدْ
Disputes with you	تُجَادِلُكَ	Of her that	الَّتِي	The statement	قَوْلَ
And she complains	وَتَشْتَكِي	Her husband	زَوْجِهَا	Concerning	فِي
And Allah	وَاللَّهُ	Allah	اللَّهُ	To	إِلَى
Verily	إِنَّ	The conversation between you both	تَحَاوُرَكُمَا ۖ	Hears	يَسْمَعُ
All-Seer	بَصِيرٌ	All-Hearer	سَمِيعٌ	Allah is	اللَّهُ

Translit	<i>Qad Sami`a Allāhu Qawla Allatī Tujādiluka Fī Zawjihā Wa Tashtakī 'Ilā Allāhi Wa Allāhu Yasma`u Tahāwurakumā 'Inna Allāha Samī'un Baṣīrun</i>
AhmedAli	بے شک اللہ نے اس عورت کی بات سن لی ہے جو آپ سے اپنے خاوند کے بارے میں جھگڑتی تھی اور اللہ کی جناب میں شکایت کرتی تھی اور اللہ تم دونوں کی گفتگو سن رہا تھا بے شک اللہ سب کچھ سننے والا دیکھنے والا ہے
Jalandhry	(اے پیغمبر) جو عورت تم سے اپنے شوہر کے بارے میں بحث جدال کرتی اور خدا سے شکایت (رنج و ملال) کرتی تھی۔ خدا نے اس کی التجاسن لی اور خدا تم دونوں کی گفتگو سن رہا تھا۔ کچھ شک نہیں کہ خدا سنتا دیکھتا ہے
YusufAli	Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things).
M.Khan	Indeed Allāh has heard the statement of her (Khawlah bint Tha'labah) that disputes with you (O Muhammad SAW) concerning her husband (Aus bin As-Sāmit), and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.
Pickthal	Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah. And Allah heareth your colloquy. Lo! Allah is Hearer, Knower.
Shakir	Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing.

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ ۖ إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۚ وَإِنَّهُمْ  
لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا ۚ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

## The Holy Quran

She that Disputes

Sura # 58 – 22 Verses - Madina

سورة المجادلة

Among you	مِنْكُمْ	Who make unlawful	يُظَاهِرُونَ	Those	الَّذِينَ
Not	مَا	Their wives	نِسَائِهِمْ	From	مِنْ
None	إِنْ	Can be their mothers	أُمَّهَاتِهِمْ	They	هُنَّ
Those	إِلَّا	Except	إِلَّا	Can be their mothers	أُمَّهَاتُهُمْ
They say	لَيَقُولُونَ	And verily	وَإِنَّهُمْ	Who gave them birth	وَلَدْنَهُمْ
And a lie	وَزُورًا	Word	مِنَ الْقَوْلِ	An evil	مُنْكَرًا
Oft-Pardoning		Allah is		And verily	
				Oft-Forgiving	

Translit	<i>Al-Ladhīna Yuẓāhirūna Minkum Min Nisā'ihim Mā Hunna 'Ummahātihim 'In 'Ummahātuhum 'Illā Al-Lā'ī Waladnahum Wa 'Innahum Layaqūlūna Munkarāan Mina Al-Qawli Wa Zūrāan Wa 'Inna Allāha La'afūwun Ghafūrun</i>
AhmedAli	جو لوگ تم میں سے اپنی عورتوں سے ظہار کرتے ہیں وہ ان کی مائیں نہیں ہو جاتیں ان کی مائیں تو وہی ہیں جنہوں نے انہیں جنا ہے اور بے شک انہوں نے ایک بیوہ اور جھوٹی بات منہ سے نکالی ہے اور بے شک اللہ معاف کرنے والا بخشنے والا ہے
Jalandhry	جو لوگ تم میں سے اپنی عورتوں کو ماں کہہ دیتے ہیں وہ ان کی مائیں نہیں (ہو جاتیں)۔ ان کی مائیں تو وہی ہیں جن کے بطن سے وہ پیدا ہوئے۔ بے شک وہ نامعقول اور جھوٹی بات کہتے ہیں اور خدا بڑا معاف کرنے والا (اور) بخشنے والا ہے
YusufAli	If any men among you divorce their wives by Zihar (calling them mothers) they cannot be their mothers: none can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly Allah is One that blots out (sins), and forgives (again and again).
M.Khan	Those among you who make their wives unlawful to them by (Zihār) (i.e. by saying to them "You are like my mother's back.") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving.
Pickthal	Such of you as put away your wives (by saying they are as their mothers) - They are not their mothers; none are their mothers except those who gave them birth - they indeed utter an ill word and a lie. And lo! Allah is Forgiving, Merciful.
Shakir	(As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۖ ذَٰلِكُمْ  
تُوعَظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

To	مِنْ	Who make unlawful by Zihar utterance	يُظَاهِرُونَ	And those	وَالَّذِينَ
Wish to go back	يَعُودُونَ	Then	ثُمَّ	Their wives	نِسَائِهِمْ
So freeing	فَتَحْرِيرُ	They said	قَالُوا	From what	لِمَا

# The Holy Quran

She that Disputes

Sura # 58 – 22 Verses - Madina

سورة المجادلة

That	أَنَّ	Before	مِنْ قَبْلِ	Of a slave	رَقَبَةٍ
You are exhorted	تُوعَظُونَ	That is	ذَلِكَ	They touched each other	يَتَمَسَّسًا ۖ
Of what	بِمَا	And Allah is	وَاللَّهُ	To it	بِهِ ۖ
		All-Aware	خَبِيرٌ	You do	تَعْمَلُونَ

Translit	<i>Wa Al-Ladhīna Yuẓāhirūna Min Nisā'ihim Thumma Ya'ūdūna Limā Qālū Fataḥrīru Raqabatīn Min Qabli 'An Yatamāssā Dhālikum Tū'āzūna Bihi Wa Allāhu Bimā Ta'malūna Khabīrun</i>
AhmedAli	اور جو لوگ اپنی بیویوں سے اظہار کرتے ہیں پھر اس کبی ہوئی بات سے پھرنا چاہیں تو ایک غلام ایک دوسرے کو ہاتھ لگانے سے پہلے آزاد کر دیں یہ اس کے لیے اس سے تمہیں نصیحت ہو اور اللہ جو کچھ تم کرتے ہو اس کی خبر رکھتا ہے
Jalandhry	اور جو لوگ اپنی بیویوں کو ماں کہہ بیٹھیں پھر اپنے قول سے رجوع کر لیں تو (ان کو) ہم بستر ہونے سے پہلے ایک غلام آزاد کرنا (ضروری) ہے۔ (مومنو) اس (علم) سے تم کو نصیحت کی جاتی ہے۔ اور جو کچھ تم کرتے ہو خدا اس سے خبردار ہے
YusufAli	But those who divorce their wives by Zihar, then wish to go back on the words they uttered— (it is ordained that such a one) should free a slave before they touch each other: this are ye admonished to perform: and Allah is well-acquainted with (all) that ye do.
M.Khan	And those who make unlawful to them their wives by Zihār and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allāh is All-Aware of what you do.
Pickthal	Those who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said, (the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted; and Allah is aware of what ye do.
Shakir	And (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall what they said, they should free a captive before they touch each other; to that you are admonished (to conform); and Allah is Aware of what you do.

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ۖ فَمَنْ لَمْ يَسْتَطِعْ فِإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

(he) finds	يَجِدْ	Not	لَمْ	And he who	فَمَنْ
Successive	مُتَتَابِعَيْنِ	For two months	شَهْرَيْنِ	Then fasting	فَصِيَامُ
They both touch each other	يَتَمَاسَّا ۖ	That	أَنْ	Before	مِنْ قَبْلِ
Is the feeding	فِإِطْعَامُ	Is unable to do so	لَمْ يَسْتَطِعْ	And for him who	فَمَنْ
That is	ذَٰلِكَ	Of the poor	مِسْكِينًا ۚ	Sixty	سِتِّينَ
And His Messenger	وَرَسُولِهِ ۚ	In Allah	بِاللَّهِ	In order that you may believe	لِتُؤْمِنُوا
Of Allah	اللَّهُ ۚ	The limits	حُدُودُ	And these are	وَتِلْكَ

A painful	أَلِيمٌ	Torment	عَذَابٌ	And for disbelievers	وَلِلْكَافِرِينَ
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Translit	<i>Faman Lam Yajid Faṣiyāmu Shahrayni Mutatābi `ayni Min Qabli 'An Yatamāssā Faman Lam Yastaṭi `Fa'iṭ`āmu Sittīna Miskīnāan Dhālika Litu'uminū Billāhi Wa Rasūlihi Wa Tilka Ḥudūdu Allāhi Wa Lilkāfirīna `Adhābun 'Alīmun</i>
AhmedAli	پس جو شخص نہ پائے تو دو مہینے کے لگاتار روزے رکھے اس سے پہلے کہ ایک دوسرے کو چھوئیں پس جو کوئی ایسا نہ کر سکے تو ساٹھ مسکینوں کو کھانا کھلائے یہ اس لیے کہ تم اللہ اور اس کے رسول پر ایمان لاؤ اور یہ اللہ کی حدیں میں اور منکروں کے لیے دردناک عذاب ہے
Jalandhry	جس کو غلام نہ ملے وہ مجامعت سے پہلے متواتر دو مہینے کے روزے (رکھے) جس کو اس کا بھی مقدور نہ ہوا (اسے) ساٹھ مسکینوں کو کھانا کھلانا (چاہیے)۔ یہ (علم) اس لیے (ہے) کہ تم خدا اور اس کے رسول کے فرمانبردار ہو جاؤ۔ اور یہ خدا کی حدیں ہیں۔ اور نہ ماننے والوں کے لئے درد دینے والا عذاب ہے
YusufAli	And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. but if any is unable to do so, he should feed sixty indigent ones. This, that ye may show your faith in Allah and His Messenger. those are limits (set by) Allah. For those who Reject (Him) there is a grievous Penalty.
M.Khan	And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskīns (poor). That is in order that you may have perfect Faith in Allāh and His Messenger. These are the limits set by Allāh. And for disbelievers, there is a painful torment.
Pickthal	And he who findeth not (the wherewithal), let him fast for two successive months before they touch one another; and for him who is unable to do so (the penance is) the feeding of sixty needy ones. This, that ye may put trust in Allah and His messenger. Such are the limits (imposed by Allah); and for disbelievers is a painful doom.
Shakir	But whoever has not the means, let him fast for two months successively before they touch each other; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have faith in Allah and His Messenger, and these are Allah's limits, and the unbelievers shall have a painful punishment.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥﴾

Oppose	يُحَادُّونَ	Those who	الَّذِينَ	Verily	إِنَّ
They will be disgraced	كُبِتُوا	And His Messenger	وَرَسُولُهُ	Allah	اللَّهُ
Those	الَّذِينَ	Were disgraced	كُبِتَ	As	كَمَا
We have sent down	أَنْزَلْنَا	And indeed	وَقَدْ	Before them	مِنْ قَبْلِهِمْ ۚ
And for the disbelievers	وَلِلْكَافِرِينَ	Clear	بَيِّنَاتٍ ۚ	Signs	آيَاتٍ
		deisgracing	مُهِينٌ	Torment	عَذَابٌ

## The Holy Quran

She that Disputes

Sura # 58 – 22 Verses - Madina

سورة المجادلة

Translit	'Inna Al-Ladhīna Yuhāddūna Allāha Wa Rasūlahu Kubitū Kamā Kubita Al-Ladhīna MinQablihim Wa Qad 'Anzalnā 'Āyātin Bayyinātin Wa Lilkāfirīna `Adhābun Muhīnun
AhmedAli	بے شک جو لوگ اللہ اور اس کے رسول کی مخالفت کرتے ہیں وہ ذلیل کیے جائیں گے جس طرح ذلیل کیے گئے وہ لوگ جو ان سے پہلے تھے اور ہم نے تو صاف صاف آیتیں نازل کر دی ہیں اور منکروں کے لیے ذلت کا عذاب ہے
Jalandhry	جو لوگ خدا اور اس کے رسول کی مخالفت کرتے ہیں وہ (اسی طرح) ذلیل کئے جائیں گے جس طرح ان سے پہلے لوگ ذلیل کئے گئے تھے اور ہم نے صاف اور صریح آیتیں نازل کر دی ہیں۔ جو نہیں مانتے ان کو ذلت کا عذاب ہوگا
YusufAli	Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down clear Signs. And the Unbelievers (will have) a humiliating Penalty .
M.Khan	Verily, those who oppose Allāh and His Messenger (Muhammad SAW) will be disgraced, as those before them (among the past nation), were disgraced. And We have sent down clear Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment.
Pickthal	Those who oppose Allah and His messenger will be abased even as those before them were abased; and We have sent down clear tokens, and for disbelievers is a shameful doom
Shakir	Surely those who act in opposition to Allah and His Messenger shall be laid down prostrate as those before them were laid down prostrate; and indeed We have revealed clear communications, and the unbelievers shall have an abasing chastisement.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا ۚ أَحْصَاهُ اللَّهُ وَنَسُوهُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ

شَهِيدٌ ﴿٦﴾

Allah	اللَّهُ	(when) will resurrect them	يَبْعَثُهُمُ	On the Day	يَوْمَ
Of what	بِمَا	And inform them	فَيُنَبِّئُهُمُ	Together	جَمِيعًا
Allah	اللَّهُ	Has kept account of it	أَحْصَاهُ	They did	عَمِلُوا ۚ
Over	عَلَىٰ	And Allah is	وَاللَّهُ	While they have forgotten it	وَنَسُوهُ ۚ
witness	شَهِيدٌ	Things	شَيْءٍ	All	كُلِّ

Translit	Yawma Yab`athuhumu Allāhu Jamī`āan Fayunabbi'uhum Bimā `Amilū 'Aḥṣāhu Allāhu Wa Nasūhu Wa Allāhu `Alā Kulli Shay'in Shahīdun
AhmedAli	جس دن ان سب کو الہ قبروں سے اٹھائے گا پھر ان کو بتائے گا کہ وہ کیا کرتے تھے جس کو الہ نے یاد رکھا ہے اور وہ بھول گئے ہیں اور الہ کے سامنے ہر چیز موجود ہے
Jalandhry	جس دن خدا ان سب کو جلا اٹھائے گا تو جو کام وہ کرتے رہے ان کو بتائے گا۔ خدا کو وہ سب (کام) یاد ہیں اور یہ ان کو بھول گئے ہیں اور خدا ہر چیز سے واقف ہے
YusufAli	On the Day that Allah will raise them all up (again) and show them the truth (and meaning) of their conduct. Allah has reckoned and which they forgot, for Allah is Witness to all things.
M.Khan	On the Day when Allāh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of



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	what they did. Allāh has kept account of it, while they have forgotten it. And Allāh is Witness over all things.
Pickthal	On the day when Allah will raise them all together and inform them of what they did. Allah hath kept account of it while they forgot it. And Allah is Witness over all things.
Shakir	On the day when Allah will raise them up all together, then inform them of what they did: Allah has recorded it while they have forgotten it; and Allah is a witness of all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ ۖ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۖ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾

Allah	أَنَّ	That	تَرَ	Have you not seen	أَلَمْ
Whatsoever	مَا	Knows	يَعْلَمُ	Knows	اللَّهُ
And whatsoever	وَمَا	The heavens	السَّمَاوَاتِ	Is in	فِي
Not	مَا	The earth	الْأَرْضِ ۖ	Is on	فِي
Secret council	نَجْوَى	Any	مِنْ	There is	يَكُونُ
He is	هُوَ	But	إِلَّا	Of three	ثَلَاثَةٍ
Of five	خَمْسَةٍ	Nor	وَلَا	Their fourth	رَابِعُهُمْ
Their sixth	سَادِسُهُمْ	He is	هُوَ	But	إِلَّا
Than	مِنْ	Of less	أَدْنَىٰ	Nor	وَلَا
More	أَكْثَرُ	And not	وَلَا	That	ذَلِكَ
With them	مَعَهُمْ	He is	هُوَ	But	إِلَّا
Then	ثُمَّ	They may be	كَانُوا ۖ	Wheresoever	أَيْنَ مَا
They did	عَمِلُوا	Of what	بِمَا	He will inform them	يُنَبِّئُهُمْ
Verily	إِنَّ	Of Resurrection	الْقِيَامَةِ ۚ	And the Day	يَوْمَ
All-Knower	عَلِيمٌ	Of every thing	بِكُلِّ شَيْءٍ	Allah is	اللَّهُ

Translit	'Alam Tará 'Anna Allāha Ya 'lamu Mā Fī As-Samāwāti Wa Mā Fī Al-'Arđi Mā Yakūnu MinNajwā Thalāthatin 'Illā Huwa Rābi'uhum Wa Lā Khamsatin 'Illā Huwa Sādisuhum Wa Lā'Adná Min Dhālika Wa Lā 'Akthara 'Illā Huwa Ma`ahum 'Ayna Mā Kānū Thumma Yunabbi'uhum Bimā `Amilū Yawma Al-Qiyāmati 'Inna Allāha Bikulli Shay'in `Alīmun
AhmedAli	کیا آپ نے نہیں دیکھا اللہ جانتا ہے جو کچھ آسمانوں اور زمین میں ہے (یہاں تک) کہ جو کوئی مشورہ تین آدمیوں میں ہوتا ہے تو وہ چوتھا ہوتا ہے اور جو پانچ میں ہوتا ہے تو وہ چھٹا ہوتا ہے اور خواہ اس سے کم کی سرگوشی ہو یا زیادہ کی مگر وہ ہر جگہ ان کے ساتھ ہوتا ہے پھر انہیں قیامت کے دن بتائے گا کہ وہ کیا کرتے تھے بے شک اللہ ہر چیز کو جاننے والا ہے

Jalandhry	کیا تم کو معلوم نہیں کہ جو کچھ آسمانوں میں ہے اور جو کچھ زمین میں ہے خدا کو سب معلوم ہے۔ (کسی جگہ) تین (شخصوں) کا (مجمع اور) کانوں میں صلاح و مشورہ نہیں ہوتا مگر وہ ان میں چوتھا ہوتا ہے اور نہ کہیں پانچ کا مگر وہ ان میں چھٹا ہوتا ہے اور نہ اس سے کم یا زیادہ مگر وہ ان کے ساتھ ہوتا ہے خواہ وہ کہیں ہوں۔ پھر جو جو کام یہ کرتے رہے میں قیامت کے دن وہ (ایک ایک) ان کو بتائے گا۔ بے شک خدا ہر چیز سے واقف ہے
Yusuf Ali	Seest thou not that Allah doth know (all) that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among— them nor between five but he is the sixth nor between fewer nor more, but He is with them, wheresoever they be: in the end will He tell them the truth of their conduct, on the Day of Judgment For Allah has full knowledge of all things.
M.Khan	Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; And afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allâh is the All-Knower of everything.
Pickthal	Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things.
Shakir	Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things.

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ  
وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا  
اللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ الْمَصِيرُ ﴿٨﴾

أَلَمْ	Have not	تَرَ	You seen	إِلَى	(to)
الَّذِينَ	Those who	نُهُوا	Were forbidden	عَنِ	From
النَّجْوَىٰ	Councils	ثُمَّ	And afterwards	يَعُودُونَ	Returned
لِمَا	To what	نُهُوا	They had been forbidden	عَنْهُ	From it
وَيَتَنَاجَوْنَ	And conspired together	بِالْإِثْمِ	For sin	وَالْعُدْوَانِ	And wrong doing
وَمَعْصِيَةِ	And disobedience	الرَّسُولِ	To the Messenger	وَإِذَا	And when
جَاءُوكَ	They come to you	حَيَّوْكَ	They greet you	بِمَا	With what
لَمْ	Not	يُحَيِّكَ	Greets you	بِهِ	Wherewith
اللَّهُ	Allah	وَيَقُولُونَ	And they say	فِي	Within
أَنْفُسِهِمْ	Themselves	لَوْلَا	Why not	يُعَذِّبُنَا	Should punish us

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We say	نَقُولُ ۖ	For what	بِمَا	Allah	اللَّهُ
They will burn therein	يَصْلَوْنَهَا ۖ	Hell	جَهَنَّمَ	Will be sufficient for them	حَسْبُهُمْ
		That destination	الْمَصِيرُ	And worst indeed is	فَيَسْ

Translit	'Alam Tará 'Ilá Al-Ladhīna Nuhū `Ani An-Najwá Thumma Ya `ūdūna Limā Nuhū `Anhu Wa Yatanājawna Bil-'Ithmi Wa Al-'Udwāni Wa Ma `ṣiyati Ar-Rasūli Wa 'Idhā Jā'ūka Ḥayyawka Bimā Lam Yuhayyika Bihi Allāhu Wa Yaqūlūna Fī 'Anfusihim Lawlā Yu`adhdhibunā Allāhu Bimā Naqūlu Ḥasbuhum Jahannamu Yaṣlawnahā Fabi'sa Al-Maṣīru
AhmedAli	کیا آپ نے ان کو نہیں دیکھا جو سرگوشی کرنے سے روکے گئے تھے پھر وہ اسی بات کی طرف لوٹے ہیں جس سے انہیں روکا گیا تھا اور گناہ اور سرکشی اور رسول کی نافرمانی کی سرگوشی کرتے ہیں اور جب وہ آپ کے پاس آتے ہیں تو آپ کو ایسے لفظوں سے سلام کرتے ہیں جن سے اللہ نے آپ کو سلام نہیں دیا اور اپنے دلوں میں کہتے ہیں کہ ہمیں اللہ اس پر کیوں عذاب نہیں دیتا جو ہم کہہ رہے ہیں ان کے لیے دوزخ کافی ہے وہ اس میں داخل ہوں گے پس وہ کیا ہی برا ٹھکانہ ہے
Jalandhry	کیا تم نے ان لوگوں کو نہیں دیکھا جن کو سرگوشیاں کرنے سے منع کیا گیا تھا۔ پھر جس (کام) سے منع کیا گیا تھا وہی پھر کرنے لگے اور یہ تو گناہ اور ظلم اور رسول (خدا) کی نافرمانی کی سرگوشیاں کرتے ہیں۔ اور جب تمہارے پاس آتے ہیں تو جس (کلمے) سے خدا نے تم کو دعا نہیں دی اس سے تمہیں دعا دیتے ہیں۔ اور اپنے دل میں کہتے ہیں کہ (اگر یہ واقعی پیغمبر ہیں تو) جو کچھ ہم کہتے ہیں خدا ہمیں اس کی سزا کیوں نہیں دیتا؟ (اے پیغمبر) ان کو دوزخ (ہی کی سزا) کافی ہے۔ یہ اسی میں داخل ہوں گے۔ اور وہ بری جگہ ہے
YusufAli	Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger. And when they come to thee, they salute thee, not as Allah salutes thee, (but in crooked ways): and they say to themselves "Why does not Allah punish us for our words?" Enough for them is Hell: in it will they burn, and evil is that destination!
M.Khan	Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad SAW ). And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them, they will burn therein, and worst indeed is that destination!
Pickthal	Hast thou not observed those who were forbidden conspiracy and afterward returned to that which they had been forbidden, and (now) conspire together for crime and wrongdoing and disobedience toward the messenger? And when they come unto thee they greet thee with a greeting wherewith Allah greeteth thee not, and say within themselves: Why should Allah punish us for what we say? Hell will suffice them; they will feel the heat thereof - a hapless journey's end!
Shakir	Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Messenger, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough for them; they shall enter it, and evil is the resort.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ  
وَالتَّقْوَى ۖ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
Don't	فَلَا	You hold secret counsel	تَنَاجَيْتُمْ	When	إِذَا
And wrong-doing	وَالْعُدْوَانِ	For sin	بِالْإِثْمِ	Hold secret counsel	تَتَنَاجَوْا
But hold secret counsel	وَتَنَاجَوْا	Towards the Messenger	الرَّسُولِ	And disobedience	وَمَعْصِيَةِ
And fear	وَاتَّقُوا	And piety	وَالتَّقْوَى ۖ	For righteousness	بِالْبِرِّ
Unto Him	إِلَيْهِ	Whom	الَّذِي	Allah	اللَّهُ
				You shall be gathered	تُحْشَرُونَ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Tanājaytum Falā Tatanājaw Bil-'Ithmi Wa Al-'Udwāni Wa Ma`ṣiyati Ar-Rasūli Wa Tanājaw Bil-Birri Wa At-Taqwā Wa Attaqū Allāha Al-Ladhī'Ilayhi Tuḥsharūna
AhmedAli	اے ایمان والو جب تم آپس میں سرگوشی کرو تو گناہ اور سرکشی اور رسول کی نافرمانی کی سرگوشی نہ کرو اور نیکی اور پرہیزگاری کی سرگوشی کرو اور اللہ سے ڈرو جس کی طرف تم جمع کیے جاؤ گے
Jalandhry	مومنو! جب تم آپس میں سرگوشیاں کرنے لگو تو گناہ اور زیادتی اور پیغمبر کی نافرمانی کی باتیں نہ کرنا بلکہ نیکو کاری اور پرہیزگاری کی باتیں کرنا۔ اور خدا سے جس کے سامنے جمع کئے جاؤ گے ڈرتے رہنا
YusufAli	O ye who believe! when ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Messenger; but do it for righteousness and self-restraint; and fear Allah, to whom ye shall be brought back.
M.Khan	O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Muhammad SAW) but do it for Al-Birr (righteousness) and Taqwa (virtues and piety); and fear Allāh unto Whom you shall be gathered.
Pickthal	O ye who believe! When ye conspire together, conspire not together for crime and wrongdoing and disobedience toward the messenger, but conspire together for righteousness and piety, and keep your duty toward Allah, unto whom ye will be gathered.
Shakir	O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Messenger, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۖ وَعَلَى اللَّهِ  
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

From	مِنْ	Secret councils	النَّجْوَى	Only	إِنَّمَا
To those	الَّذِينَ	That he may cause grief	لِيَحْزُنَ	Satan	الشَّيْطَانِ

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He can harm them	بِضَارِهِمْ	But not	وَلَيْسَ	Who believe	آمَنُوا
With permission	بِإِذْنِ	Except	إِلَّا	In anything	شَيْئًا
Allah	اللَّهُ	And in	وَعَلَى	Of Allah	اللَّهُ ۖ
		Be believers	الْمُؤْمِنُونَ	Let put their trust	فَلْيَتَوَكَّلِ

Translit	'Innamā An-Najwā Mina Ash-Shayṭāni Liyahzuna Al-Ladhīna 'Āmanū Wa Laysa BidārrihimShay'āan 'Illā Bi'idhni Allāhi Wa 'Alā Allāhi Falyatawakkali Al-Mu'uminūna
AhmedAli	(یہ) سرگوشی تو صرف شیطانی بات ہے تاکہ ایمان داروں کو غمناک کر دے حالانکہ بغیر حکم اللہ کے کچھ بھی ضرر نہیں دے سکتی اور ایمان والے تو اللہ ہی پر بھروسہ رکھتے ہیں
Jalandhry	کافروں کی (سرگوشیاں تو شیطان (کی حرکات) سے ہیں (جو) اس لئے (کی جاتی ہیں) کہ مومن (ان سے) غمناک ہوں مگر خدا کے حکم کے سوا ان سے انہیں کچھ نقصان نہیں پہنچ سکتا۔ تو مومن کو چاہیے کہ خدا ہی پر بھروسہ رکھیں
YusufAli	Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust.
M.Khan	Secret counsels (conspiracies) are only from Shaitān (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits, and in Allāh let the believers put their trust
Pickthal	Lo! Conspiracy is only of the devil, that he may vex those who believe; but he can harm them not at all unless by Allah's leave. In Allah let believers put their trust.
Shakir	Secret counsels are only (the work) of the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the believers rely.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
You	لَكُمْ	Are told	قِيلَ	When	إِذَا
The assemblies	الْمَجَالِسِ	In	فِي	To make room	تَفَسَّحُوا
Allah	اللَّهُ	Will give room	يَفْسَحِ	Make room	فَافْسَحُوا
(you) are told	قِيلَ	And when	وَإِذَا	To you	لَكُمْ ۖ
Will elevate	يَرْفَعِ	Then rise up	فَانْشُرُوا	To rise up	انْشُرُوا
Who believe	آمَنُوا	Those	الَّذِينَ	Allah	اللَّهُ
Who have been granted	أُوتُوا	And those	وَالَّذِينَ	Of you	مِنْكُمْ
And Allah	وَاللَّهُ	In degrees	دَرَجَاتٍ ۚ	Knowledge	الْعِلْمَ

# The Holy Quran

She that Disputes

Sura # 58 – 22 Verses - Madina

سورة المجادلة

Well-Acquainted	خَيْرٌ	You do	تَعْمَلُونَ	With what	بِمَا
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Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Qīla Lakum Tafassahū Fī Al-Majālisī Fāfsahū Yafsaḥi Allāhu Lakum Wa 'Idhā Qīla Anshuzū Fānshuzū Yarfa`i Allāhu Al-Ladhīna 'Āmanū Minkum Wa Al-Ladhīna 'Ūtū Al-`Ilma Darajātin Wa Allāhu Bimā Ta`malūna Khabīrun
AhmedAli	اے ایمان والو جب تمہیں مجلسوں میں کھل کر بیٹھنے کو کہا جائے تو کھل کر بیٹھو! اللہ تمہیں فراخی دے گا اور جب کہا جائے کہ اٹھ جاؤ تو اٹھ جاؤ تم میں سے اللہ ایمان داروں کے اور ان کے جنہیں علم دیا گیا ہے درجے بلند کرے گا اور جو کچھ تم کرتے ہو اللہ اس سے خبردار ہے
Jalandhry	مومنو! جب تم سے کہا جائے کہ مجلس میں کھل کر بیٹھو تو کھل کر بیٹھ کر۔ خدا تم کو کشادگی بخشے گا۔ اور جب کہا جائے کہ اٹھ کھڑے ہو تو اٹھ کھڑے ہو کر۔ جو لوگ تم میں سے ایمان لائے ہیں اور جن کو علم عطا کیا گیا ہے خدا ان کے درجے بلند کرے گا۔ اور خدا تمہارے سب کاموں سے واقف ہے
YusufAli	O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to rise up rise up: Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted Knowledge: and Allah is well-acquainted with all ye do.
M.Khan	O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihād (holy fighting in Allāh's Cause), or for any other good deed], rise up. Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.
Pickthal	O ye who believe! when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is Informed of what ye do.
Shakir	O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
The Messenger	الرَّسُولَ	You consult in private	نَاجَيْتُمُ	When	إِذَا
Your private consultation	نَجْوَاكُمْ	Before	بَيْنَ يَدَيْ	Spend something	فَقَدِّمُوا
Will be better	خَيْرٌ	That	ذَٰلِكَ	In charity	صَدَقَةٌ ۚ
But if	فَإِنْ	And purer	وَأَطْهَرُ ۚ	For you	لَّكُمْ
Then verily	فَإِنَّ	You find	تَجِدُوا	Not	لَمْ
Most Merciful	رَحِيمٌ	Oft-Forgiving	غَفُورٌ	Allah	اللَّهُ



# The Holy Quran

She that Disputes

Sura # 58 – 22 Verses - Madina

سورة المجادلة

Translit	<i>Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Nājaytumu Ar-Rasūla Faqaddimū Bayna Yaday Najwākum Ṣadaqatan Dhālika Khayrun Lakum Wa 'Aṭharu Fa'in Lam Tajidū Fa'inna AllāhaGhafūrun Raḥīmūn</i>
AhmedAli	اے ایمان والو جب تم رسول سے سرگوشی کرو تو اپنی سرگوشی سے پہلے صدقہ دے لیا کرو یہ تمہارے لیے بہتر اور زیادہ پاکیزہ بات ہے پس اگر نہ پاؤ تو الٹے منہ سے دینا اور نہایت رحم والا ہے
Jalandhry	مومنو! جب تم پیغمبر کے کان میں کوئی بات کہو تو بات کہنے سے پہلے (مساکین کو) کچھ خیرات دے دیا کرو۔ یہ تمہارے لئے بہت بہتر اور پاکیزگی کی بات ہے۔ اور اگر خیرات تم کو میسر نہ آئے تو خدا بخشنے والا مہربان ہے
YusufAli	O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft-Forgiving Most Merciful.
M.Khan	O you who believe! When you (want to) consult the Messenger (Muhammad SAW) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful.
Pickthal	O ye who believe! When ye hold conference with the messenger, offer an alms before your conference. That is better and purer for you. But if ye cannot find (the wherewithal) then lo! Allah is Forgiving, Merciful.
Shakir	O you who believe! when you consult the Messenger, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۖ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا  
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۖ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

Spend	تُقَدِّمُوا	to	أَنْ	Are you afraid	أَشْفَقْتُمْ
In charity	صَدَقَاتٍ ۖ	Your private consultation	نَجْوَاكُمْ	Before	بَيْنَ يَدَيْ
You do (it)	تَفْعَلُوا	Not	لَمْ	If then	فَإِذْ
(to) you	عَلَيْكُمْ	Allah	اللَّهُ	And has forgiven	وَتَابَ
And give	وَآتُوا	Prayer	الصَّلَاةَ	Then perform	فَأَقِيمُوا
Allah	اللَّهُ	And obey	وَأَطِيعُوا	Zakat (charity)	الزَّكَاةَ
All-Aware	خَيْرٌ	And Allah is	وَاللَّهُ	And his Messenger	وَرَسُولُهُ ۖ
		You do	تَعْمَلُونَ	Of what	بِمَا

Translit	<i>'A'ashfaqtum 'An Tuqaddimū Bayna Yaday Najwākum Ṣadaqātin Fa'idh Lam Taf'alū Wa Tāba Allāhu `Alaykum Fa'aqimū Aṣ-Ṣalāata Wa 'Ātū Az-Zakāata Wa 'Aṭī'ū Allāha Wa Rasūlahu Wa Allāhu Khabīrun Bimā Ta`malūna</i>
AhmedAli	کیا تم اپنی سرگوشی سے پہلے صدقہ دینے سے ڈر گئے پھر جب تم نے نہ کیا اور اللہ نے تمہیں معاف بھی کر دیا تو (بس) نماز ادا کرو

	اور زکوٰۃ دو اور اللہ اور اس کے رسول کی اطاعت کرو اور جو کچھ تم کرتے ہو اللہ اس سے خبردار ہے
Jalandhry	کیا تم اس سے کہ پیغمبر کے کان میں کوئی بات کہنے سے پہلے خیرات دیا کرو ڈر گئے؟ پھر جب تم نے (ایسا) نہ کیا اور خدا نے تمہیں معاف کر دیا تو نماز پڑھتے اور زکوٰۃ دیتے رہو اور خدا اور اس کے رسول کی فرمانبرداری کرتے رہو۔ اور جو کچھ تم کرتے ہو خدا اس سے خبردار ہے
YusufAli	Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and Allah forgives you then (at least) establish regular prayer; practice regular charity; and obey Allah and His Messenger: and Allah is well-acquainted will all that ye do.
M.Khan	Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then (at least) perform Salāt (Iqāmat-as-Salāt) and give Zakāt and obey Allāh (i.e. do all that Allāh and His Messenger SAW order you to do). And Allāh is All-Aware of what you do.
Pickthal	Fear ye to offer alms before your conference? Then, when ye do it not and Allah hath forgiven you, establish worship and pay the poor-due and obey Allah and His messenger. And Allah is Aware of what ye do.
Shakir	Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Messenger; and Allah is Aware of what you do.

﴿۱۴﴾ اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ﴿۱۴﴾

(to)	اِلَى	You seen	تَرَ	Have not	اَلَمْ
A people	قَوْمًا	Who take for friends	تَوَلَّوْا	Those	الَّذِيْنَ
Upon them	عَلَيْهِمْ	Allah	اللّٰهُ	Is angry	غَضِبَ
Of you	مِنْكُمْ	They are	هُمْ	Not	مَا
And they swear	وَيَخْلِفُوْنَ	Of them	مِنْهُمْ	Nor	وَلَا
While they	وَهُمْ	A lie	الْكَذِبِ	To	عَلَى
				know	يَعْلَمُوْنَ

Translit	'Alam Tará 'Ilá Al-Ladhīna Tawallaw Qawmāan Ghadība Allāhu `Alayhim Mā Hum Minkum Wa Lā Minhum Wa Yakhḷifūna `Alá Al-Kadhībī Wa Hum Ya`lamūna
AhmedAli	کیا آپ نے ان کو نہیں دیکھا جنہوں نے اس قوم سے دوستی رکھی ہے جن پر اللہ کا غضب ہے نہ وہ تم میں سے ہیں اور نہ ان میں سے اور وہ جان بوجھ کر جھوٹ پر قسمیں کھاتے ہیں
Jalandhry	بھلا تم نے ان لوگوں کو نہیں دیکھا جو ایسوں سے دوستی کرتے ہیں جن پر خدا کا غضب ہوا۔ وہ نہ تم میں ہیں نہ ان میں۔ اور جان بوجھ کر جھوٹی باتوں پر قسمیں کھاتے ہیں
YusufAli	Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of Allah upon them?



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	They are neither of you nor of them, and they swear to falsehood knowingly.
M.Khan	Have you (O Muhammad SAW) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allāh (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know.
Pickthal	Hast thou not seen those who take for friends a folk with whom Allah is wroth? They are neither of you nor of them, and they swear a false oath knowingly.
Shakir	Have you not seen those who befriend a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely while they know.

## أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿15﴾

For them	لَهُمْ	Allah	اللَّهُ	Has prepared	أَعَدَّ
Indeed they	إِنَّهُمْ	Severe	شَدِيدًا ۖ	Torment	عَذَابًا
They used		Which		Evil is	
				To do	

Translit	'A`adda Allāhu Lahum `Adhābāan Shadīdāan 'Innahum Sā'a Mā Kānū Ya `malūna
AhmedAli	اللہ نے ان کے لیے سخت عذاب تیار کر رکھا ہے بے شک وہ بہت ہی برا ہے جو کچھ وہ کرتے ہیں
Jalandhry	خدا نے ان کے لئے سخت عذاب تیار کر رکھا ہے۔ یہ جو کچھ کرتے ہیں یقیناً برا ہے
YusufAli	Allah has prepared for them a severe Penalty: evil indeed are their deeds.
M.Khan	Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.
Pickthal	Allah hath prepared for them a dreadful doom. Evil indeed is that which they are wont to do.
Shakir	Allah has prepared for them a severe punishment; surely what they do is evil.

## اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿16﴾

A screen	جُنَّةً	Their oaths	أَيْمَانَهُمْ	They have taken	اتَّخَذُوا
The path	سَبِيلِ	From	عَنْ	Thus they hinder	فَصَدُّوا
Torment		So they shall have		Of Allah	
				A humiliating	

Translit	Attakhadhū 'Aymānahum Junnatan Faṣaddū `An Sabīli Allāhi Falahum `Adhābun Muhīnun
AhmedAli	انہوں نے اپنی قسموں کو ڈھال بنا لیا ہے پس وہ (لوگوں کو) اللہ کی راہ سے روکتے ہیں تو ان کے لیے ذلیل کرنے والا عذاب ہے
Jalandhry	انہوں نے اپنی قسموں کو ڈھال بنا لیا اور (لوگوں کو) خدا کے راستے سے روک دیا ہے سو ان کے لئے ذلت کا عذاب ہے
YusufAli	They have made their oaths a screen (for their misdeeds): Thus they obstruct (men) from the Path of Allah: therefore shall they have a humiliating Penalty.
M.Khan	They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allāh, so

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	they shall have a humiliating torment.
Pickthal	They make a shelter of their oaths and turn (men) from the way of Allah; so theirs will be a shameful doom.
Shakir	They make their oaths to serve as a cover so they turn away from Allah's way; therefore they shall have an abasing chastisement.

لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا

### خَالِدُونَ ﴿17﴾

Them	عَنْهُمْ	Will avail	تُغْنِي	Never	لَنْ
Their children	أَوْلَادُهُمْ	Nor	وَلَا	Their wealth	أَمْوَالُهُمْ
Anything	شَيْئًا ۖ	Allah	اللَّهِ	Against	مِنَ
Of the Fire	النَّارِ ۖ	Will be dwellers	أَصْحَابُ	They	أُولَٰئِكَ
To dwell forever	خَالِدُونَ	Therein	فِيهَا	They	هُمْ

Translit	<i>Lan Tughniya `Anhum 'Amwāluhum Wa Lā 'Awlāduhum Mina Allāhi Shay'āan 'Ūlā'ika 'AṣḥābuAn-Nāri Hum Fīhā Khālidūna</i>
AhmedAli	اللہ کے مقابلہ میں نہ تو ان کے مال ہی کچھ کام آئیں گے اور نہ ان کی اولاد کچھ کام آئے گی یہ دوزخی لوگ ہیں وہ اس میں ہمیشہ رہنے والے ہیں
Jalandhry	خدا کے (عذاب کے) سامنے نہ تو ان کا مال ہی کچھ کام آئے گا اور نہ اولاد ہی (کچھ فائدہ دے گی)۔ یہ لوگ اہل دوزخ میں اس میں ہمیشہ (ہلے) رہیں گے
YusufAli	Of no profit whatever to them, against Allah, will be their riches nor their sons: They will be Companions of the Fire, to dwell therein (for aye)!
M.Khan	Their children and their wealth will avail them nothing against Allāh. They will be the dwellers of the Fire, to dwell therein forever.
Pickthal	Their wealth and their children will avail them naught against Allah. Such are rightful owners of the Fire; they will abide therein.
Shakir	Neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the fire, therein they shall abide.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۚ أَلَا

### إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿18﴾

Allah	اللَّهُ	When will resurrect them	يَبْعَثُهُمُ	On the Day	يَوْمَ
To Him	لَهُ	Then they will swear	فَيَحْلِفُونَ	Together	جَمِيعًا
To you	لَكُمْ ۚ	They swear	يَحْلِفُونَ	As	كَمَا

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On something	عَلَى شَيْءٍ	That they are	أَنَّهُمْ	And they think	وَيَحْسِبُونَ
They		Verily		Lo!	
				Are liars	

Translit	<i>Yawma Yab`athuhumu Allāhu Jamī`āan Fayaḥlifūna Lahu Kamā Yaḥlifūna Lakum Wa Yaḥsabūna 'Annahum `Alā Shay'in 'Alā 'Innahum Humu Al-Kādhībūna</i>
AhmedAli	جس دن اللہ ان سب کو قبروں سے اٹھائے گا تو اس کے سامنے بھی ایسی ہی قسمیں کھائیں گے جیسی کہ تمہارے سامنے کھاتے ہیں اور سمجھ رہے ہیں کہ ہم رستے پر ہیں خبردار بے شک وہی جھوٹے ہیں
Jalandhry	جس دن خدا ان سب کو جلا اٹھائے گا تو جس طرح تمہارے سامنے قسمیں کھاتے (اسی طرح) خدا کے سامنے قسمیں کھائیں گے اور خیال کریں گے کہ (ایسا کرنے سے) کام لے نکلے ہیں۔ دیکھو یہ جھوٹے (اور برسر غلط) ہیں
YusufAli	One day will Allah raise them all up (for Judgment): then will they swear to Him as they swear to you: and they think that they have something (to stand upon): No, indeed! they are but liars!
M.Khan	On the Day when Allāh will resurrect them all together (for their account), then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!
Pickthal	On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you, and they will fancy that they have some standing. Lo! is it not they who are the liars?
Shakir	On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars.

اَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ۚ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾

Satan	الشَّيْطَانُ	(over) them	عَلَيْهِمْ	Has overtaken	اَسْتَحْوَذَ
Of Allah	اللَّهُ	The remembrance	ذِكْرَ	So he has made them forget	فَأَنسَاهُمْ
Of satan	الشَّيْطَانِ	The party	حِزْبُ	They are	أُولَٰئِكَ
The party	حِزْبُ	Verily	إِنَّ	Lo!	أَلَا
The losers	الْخَاسِرُونَ	They will be	هُمْ	Of satan	الشَّيْطَانِ

Translit	<i>Astaḥwadha `Alayhimu Ash-Shayṭānu Fa'ansāhum Dhikra Allāhi 'Ulā'ika Ḥizbu Ash-Shayṭāni 'Alā 'Inna Ḥizba Ash-Shayṭāni Humu Al-Khāsirūna</i>
AhmedAli	ان پر شیطان نے غلبہ پایا ہے پس اس نے انہیں اللہ کا ذکر بھلا دیا ہے یہی شیطان کا گروہ ہے خبردار بے شک شیطان کا گروہ ہی نقصان اٹھانے والا ہے

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Jalandhry	شیطان نے ان کو قابو میں کر لیا ہے۔ اور خدا کی یاد ان کو بھلا دی ہے۔ یہ (جماعت) شیطان کا لشکر ہے۔ اور سن رکھو کہ شیطان کا لشکر نقصان اٹھانے والا ہے
YusufAli	The Evil One has got the better of them: So he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish!
M.Khan	Shaitân (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of Shaitân (Satan). Verily, it is the party of Shaitân (Satan) that will be the losers!
Pickthal	The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil's party. Lo! is it not the devil's party who will be the losers?
Shakir	The Shaitan has gained the mastery over them, so he has made them forget the remembrance of Allah; they are the Shaitan's party; now surely the Shaitan's party are the losers.

### إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾

Who oppose	يُحَادُّونَ	Those	الَّذِينَ	Verily	إِنَّ
They will be	أُولَئِكَ	And His Messenger	وَرَسُولَهُ	Allah	اللَّهُ
		The lowert	الْأَذَلِّينَ	Among	فِي

Translit	'Inna Al-Ladhīna Yuhāddūna Allāha Wa Rasūlahu 'Ulā'ika Fī Al-'Adhallīna
AhmedAli	بے شک جو لوگ اللہ اور اس کے رسول کی مخالفت کرتے ہیں یہی لوگ ذلیلوں میں ہیں
Jalandhry	جو لوگ خدا اور اس کے رسول کی مخالفت کرتے ہیں وہ نہایت ذلیل ہوں گے
YusufAli	Those who resist Allah and His Messenger will be among those most humiliated.
M.Khan	Those who oppose Allāh and His Messenger (Muhammad SAW), they will be among the lowest (most humiliated).
Pickthal	Lo! those who oppose Allah and His messenger, they will be among the lowest.
Shakir	Surely (as for) those who are in opposition to Allah and His Messenger; they shall be among the most abased.

### كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

Verily will overcome	لَأَغْلِبَنَّ	Allah	اللَّهُ	Has decreed	كَتَبَ
Verily	إِنَّ	And My Messengers	وَرُسُلِي ۚ	I	أَنَا
All-Mighty	عَزِيزٌ	All-Powerful	قَوِيٌّ	Allah	اللَّهُ

Translit	Kataba Allāhu La'aghlībanna 'Anā Wa Rusulī 'Inna Allāha Qawīyun `Azīzun
AhmedAli	اللہ نے لکھ دیا ہے کہ میں اور میرے رسول ہی غالب رہیں گے بے شک اللہ زور آور زبردست ہے
Jalandhry	خدا کا حکم مطلق ہے کہ میں اور میرے پیغمبر ضرور غالب رہیں گے۔ بے شک خدا زور آور (اور) زبردست ہے
YusufAli	Allah has decreed: "It is I and My Messenger who must prevail": For Allah is One full of strength, able to

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	enforce His Will.
M.Khan	Allāh has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.
Pickthal	Allah hath decreed: Lo! I verily shall conquer, I and My messengers. Lo! Allah is Strong, Almighty.
Shakir	Allah has written down: I will most certainly prevail, I and My messengers; surely Allah is Strong, Mighty.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ  
أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ ۖ  
وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ  
أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿22﴾

Any people	قَوْمًا	You will find	تَجِدُ	Not	لَا
And Day	وَالْيَوْمِ	In Allah	بِاللَّهِ	Who believe	يُؤْمِنُونَ
Those	مَنْ	Loving	يُوَادُّونَ	The Last	الْآخِرِ
And His messenger	وَرَسُولَهُ	Allah	اللَّهُ	Who oppose	حَادَّ
Their fathers	آبَاءَهُمْ	They were	كَانُوا	Even though	وَلَوْ
Or	أَوْ	Their sons	أَبْنَاءَهُمْ	Or	أَوْ
Their Kindred	عَشِيرَتَهُمْ ۚ	Or	أَوْ	Their brothers	إِخْوَانَهُمْ
In	فِي	He has written	كَتَبَ	For such	أُولَٰئِكَ
And strengthened them	وَأَيَّدَهُمْ	Faith	الْإِيمَانَ	Their hearts	قُلُوبِهِمْ
And He will admit them	وَيُدْخِلُهُمْ	From Himself	مِنْهُ ۖ	With sprint (lights and true guidance)	بِرُوحٍ
Under which	مِنْ تَحْتِهَا	Flowing	تَجْرِي	To Gardens	جَنَّاتٍ
There in	فِيهَا ۚ	To dwell forever	خَالِدِينَ	Rivers	الْأَنْهَارُ
With them	عَنْهُمْ	Allah	اللَّهُ	Is pleased	رَضِيَ
They are	أُولَٰئِكَ	With Him	عَنْهُ ۚ	And they are pleased	وَرَضُوا
Lo!	أَلَا	Of Allah	اللَّهِ ۚ	The party	حِزْبُ
Of Allah	اللَّهُ	The party	حِزْبُ	Verily	إِنَّ
		Will be the successful	الْمُفْلِحُونَ	They	هُمْ

Translit	Lā Tajidu Qawmāan Yu'uminūna Billāhi Wa Al-Yawmi Al-'Ākhiri Yuwāddūna Man ḤāddaAllāha Wa Rasūlahu Wa Law Kānū 'Ābā'ahum 'Aw 'Abnā'ahum 'Aw 'Ikhwānahum 'Aw 'Ashīratahum 'Ūlā'ika Kataba Fī Qulūbihimu Al-'Īmāna Wa 'Ayyadahum Birūhīn Minhu Wa Yudkhiluhum Jannātin Tajrī Min Taḥtiḥā Al-
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	' <i>Anhāru Khālidīna Fīhā Rādīya Allāhu `Anhum Wa Radū `Anhu 'Ūlā'ika Ĥizbu Allāhi 'Alā 'Inna Ĥizba Allāhi Humu Al-Mufliḥūna</i>
AhmedAli	<p>آپ ایسی کوئی قوم نہ پائیں گے جو اللہ اور قیامت کے دن پر ایمان رکھتی ہو اور ان لوگوں سے بھی دوستی رکھتے ہوں جو اللہ اور اس کے رسول کی مخالفت کرتے ہیں گو وہ ان کے باپ یا بیٹے یا بھائی یا کنبے کے لوگ ہی کیوں نہ ہوں یہی وہ لوگ ہیں جن کے دلوں میں اللہ نے ایمان لکھ دیا ہے اور ان کو اپنے فیض سے قوت دی ہے اور وہ انہیں بہشتوں میں داخل کرے گا جن کے نیچے نہریں بہہ رہی ہوں گی وہ ان میں ہمیشہ رہیں گے اللہ ان سے راضی ہوا اور وہ اس سے راضی ہوئے یہی اللہ کا گروہ ہے خبردار بے شک اللہ کا گروہ ہی کامیاب ہونے والا ہے</p>
Jalandhry	<p>جو لوگ خدا پر اور روز قیامت پر ایمان رکھتے ہیں تم ان کو خدا اور اس کے رسول کے دشمنوں سے دوستی کرتے ہوئے نہ دیکھو گے۔ خواہ وہ ان کے باپ یا بیٹے یا بھائی یا خاندان ہی کے لوگ ہوں۔ یہ وہ لوگ ہیں جن کے دلوں میں خدا نے ایمان (پتھر پر لکیر کی طرح) تحریر کر دیا ہے اور فیض غیبی سے ان کی مدد کی ہے۔ اور وہ ان کو بہشتوں میں جن کے تلے نہریں بہہ رہی ہیں داخل کرے گا ہمیشہ ان میں رہیں گے۔ خدا ان سے خوش اور وہ خدا سے خوش۔ یہی گروہ خدا کا لشکر ہے۔ (اور) سن رکھو کہ خدا ہی کا لشکر مراد حاصل کرنے والا ہے</p>
YusufAli	<p>Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.</p>
M.Khan	<p>You (O Muhammad SAW) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muhammad SAW), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rūh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the Party of Allāh. Verily, it is the Party of Allāh that will be the successful.</p>
Pickthal	<p>Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's party who are the successful?</p>
Shakir	<p>You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him these are Allah's party: now surely the party of Allah are the successful ones.</p>